THE BI-MONTHLY

Newsletter of the Bisexual Center

Volume 3, Number 1 November/December 1978

ANDROGYNY v.s. Our Patriarchal Culture

(Taken from the book: Gay Oppression and Liberation, drafted and printed by the Gay Theory Work Group of the Movement for a New Society. The book is 134 pages and can be purchased by sending $3.35, which includes postage, to the Movement for a New Society, 4722 Baltimore Ave., Philadelphia, Pa., 19143.

In the new society, the images of "masculine" and "feminine" will disappear. These character ideals are made up of human traits which have been distributed between the two genders. It is as if patriarchy took a list and assigned gentleness, nurturing and cooperation to wimmin and called that "feminity", and assigned initiative, logical intelligence and physical strength to men and called that "masculinity". Masculine and feminine thus defined are complementary; together they fit the needs of human beings who are shoe-horned into these roles.

Some thinkers retain the terms "feminine" and "masculine", but try to make it acceptable for men to have feminine characteristics and wimmin to have masculine characteristics. Sometimes the yin/yang dichotomy is thrown in for good measure. We reject this way of thinking, because it accepts the framework of the old patriarchal ball game and simply tries to change the players and some of the rules. We prefer to recognize the feminine/masculine dichotomy for the nonsense it is, and to abolish it, putting in its place androgyny, a single character ideal to which all can aspire, whichever our gender.

If people become androgynous we will not act out the sex role stereotypes which have been scripted for us; we will be ourselves. Social expectations according to whether a person is female or male will be dropped. The biological distinctions between wimmin and men will be recognized, of course, but all learned, conditioned distinctions will dissolve. Our anatomy will be one more interesting fact about us, instead of the basis for personality and social expectations.

The new society will encourage and reward in all people characteristics now assigned to both feminine and masculine roles, such as:

- gentleness
- nurturing
- cooperativeness
- awareness of one's own feelings
- intelligence
- sense of identity springing from being as well as doing
- initiative
- expectation of competence in every area
- identity not tied to ownership or possession of things or people
- befriending persons rather than physical characteristics (objectification)
- sensuality, with appreciation of the erotic dimension of everyday life.

We see the above as characteristics of a liberated person, female or male. Some of them are now allocated to the masculine role (e.g. initiative, intelligence) and others to the feminine role (gentleness, nurturing). One quality - identity not being tied to ownership or possession - is not assigned to either gender in our present culture. Wimmin are expected to be as jealous as men, and

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as absorbed in material accumulation and consumerism.

However, a culture cannot say "yes" without also saying "no". If the new society rewards and encourages the qualities already listed, what characteristics will it discourage and confront?

- violence
- domination
- competition
- intellectualizing, needless abstraction
- selfishness

All these characteristics inhibit the love in ourselves and others. They are especially promoted in today's world as part of the masculine image. Men are socialized to value competition and to learn to dominate. The fact that these undesireable characteristics are part of today's masculine mystique gives particular force to the need to struggle against masculinity as a character ideal. This struggle must be waged by men as well as wimmin. And it will be successful as we stand for and live by a cultural ideal and concept which no only challenges the old, but uniquely fits the New Age. Androgyny is such a cultural entity.

An Invitation

Some of our friends have said things like "well, I'm not really bisexual, so I'm not sure I should be here..." The Bi Center welcomes anyone who supports our stuggle for the rights of all people to relate to one another in peace and freedom. Our statement of principles and objectives is available to anyone, on request. Learn and grow with us!

All materials submitted for publication become the property of the Bisexual Center and are subject to revision and/or editing at the discretion of the Newsletter Committee. Opinions expressed in such material are those of the originator(s), and do not necessarily reflect the policies of the Bisexual Center.

THE BISEXUAL CENTER

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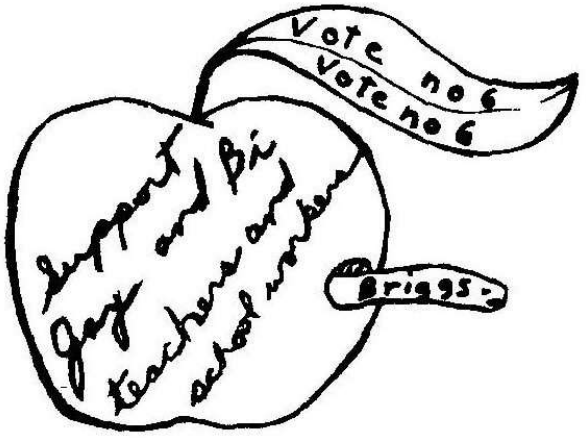
NO ON 6!

On Nov. 7, Proposition 6, the Briggs anti-gay/bi initiative must be voted down. This dangerous measure would put school districts in the business of prying into teachers' private lives, whether they are gay, bi, or supportive straights. It endangers the job of any school employee who publicly or privately supports gay rights. The issues raised in Prop. 6 extend far beyond the effect of banning gay and bisexual people from the schools; this proposition poses a grave threat to many fundamental rights. It would discourage people from speaking out for their own or others' rights. It denies due process and violates the separation of church and state. It is a smokescreen to suppress personal or political differences and provide a powerful weapon for coercing school employees to "toe the line" politically. The California Federation of Teachers has called it "a monumental intrusion into the private lives of teachers and a threat to job security at the most elementary level."

We urge you to volunteer to do what you can to help defeat Prop. 6, and, if a California resident, to destroy it in the voting booth. As bisexual women and men we must join other conscious people to stop Briggs by voting No on 6!

For more information, contact:
Bay Area Committee Against the Briggs Initiative (BACABI) 2409 Market St., San Francisco, 94114 (415) 626-9482
or
San Franciscans Against Proposition 6
2275 Market St., San Francisco 94114
(415) 552-4

Maggi Rubenstein



Bi's in Hawaii

Maui's Gay/Bi Rap Group is more of an ongoing process than an organization in the conventional sense.

The process began when three people met at a social studies class at Maui Community College. Two of us were attending as resource persons and the third was a class observer. After the class discussion, which centered on the experience of being gay or bisexual in today's American society, we wanted to continue what we had discovered to be an informative and valuable exchange.

We told other friends, and during November and December of 1976 six to eight people met for informal discussions. We then advertised weekly meetings at the Kahului Library which were open to the public. Twenty to thirty men and women, most of whom identified themselves as gay, attended those first meetings. Of these, about twenty continued to attend meetings regularly for the next year, along with occasional attendees and Maui visitors. We are young, old, midle-aged, working people, professional people, artists, parents, locals, haoles, religious, irreligious. . . a mixed bag!

Topics of discussion have ranged from spirituality to employment discrimination. Workshops on topics like massage, psychodrama, and communication have been led by group members or visitors with particular expertise in those areas. Attendance at these functions has ranged from as few as eight to as many as fifty.

Members of the group have been invited to speak at community organizatiions and classes, and to participate in panel discussions and workshops. We have sponsored showings of the film, "Gay USA," hosted dances, celebrated the changing of the seasons, and provided free child care last year and this year for parents attending the Maui Women's Conference.

We have no president, no by-laws, and no dues. Meetings, currently held on the third Monday of each month at the Unity Circle meeting room, Paia at 7:30 p.m. are open to all gay and bisexual men and women, resident or visitor.

We come together to share our experiences as gay/bi people in a predominently heterosexual society, to illuminate and support one another as brothers and sisters. For more information, call (808)575-2681 or (808)579-9714.

---Received from a member.

Book Review

WOMAN ON THE EDGE OF TIME, by Marge Piercy. (Fawcett Crest Books, 1976)

Utopian fiction, which describes what a "perfect" society might look like, has not been regarded very highly in the past. It usually gets labeled "science fiction," and winds up on a shelf next to fantasies about spaceships and bug-eyed monsters. One recent exception has been Ernest Callenbach's Ecotopia (published in 1975). Like Callenbach, Marge Piercy has taken as her starting point the concept of an ecologically-oriented, humanist society, and has woven into her vision many issues that are of intense concern today, such as the status of women in society, sex roles, and sexual/affectional relationships.

Piercy describes her utopian society through the experiences of a perceptive young Chicana named Consuela Ramos, a member of our own civilization---if that term can be applied to 20th century New York City!

We first meet Connie struggling desperately to defend her sister Dolly from an assault by Dolly's pimp. Connie is knocked unconscious, and wakes as she is being signed into Bellevue. Having been labeled "insane," she is dragged deeper and deeper into the grey maze of institutional control, ultimately becoming the subject of a horrifying experimental "treatment." She can escape from this Thorazine-soaked hell only through "out-of-body" visits to Mattapoisett, a village in Massachusetts in the year 2137, guided by her friend, Luciente, a member of the Mattapoisett community.

It's a tense, powerfully-written tale, with believable characters and flashes of insight into the social mechanisms that generate oppression. However, for the purpose of this review, the most interesting feature is Piercy's utopian village.

Imagine a large, technologically-advanced communal farm, run by hardworking people whose first priority is to preserve and protect the Earth and its resources. Add to this absolute equality of the sexes: people do the work for which they are suited and which they enjoy. Mix in two more elements: the land and the means of production are communally owned, and fertilization and fetal nuturing take place outside the body, in nutrient tanks (as in Huxley's Brave New World.) Genetic choices are made by council decision; no one "has" children, in the sense of ownership and control. Three people---of either sex---volunteer to "mother" each child (there is a mind-boggling scene in which Connie stumbled upon the bearded Barossa breastfeeding his baby!).

Not surprisingly, the result of all this is a high level of androgyny. People wear clothing and jewelry that they feel are comfortable and attractive, and Connie is often unable to determine the sex of the person with whom she is speaking, even up close. Most of the people of the year 2137 are bisexual; some are gay, and one inhabitant of Mattapoisett has chosen lifelong celibacy---in other words, more or less what you might expect from an enlightened society!

The test of good fiction is its believability: can people live like that? Or does the ideal plan disregard the gritty reality of human nature? There are certainly loose ends in the fabric of this utopian vision: people who commit violent acts are executed (who decides what is violent?); there are helicopters but no cities; no community, apparently, ever breeds a Hitler either accidentally or by design.

On the other hand, there is already a precedent in history for this androgynous utopia. Readers who attended Rae Larson's workshops (see the January/February 1978 Bi-Monthly) may remember her description of the Pre-Christian Celtic communities of Ireland, in which land and property were held in common, the nuturing of children was the task of the entire community, women had equal status-- as workers and warriors -- with men, and there existed, according to some reports, a general acceptance of same-sex intimacy, including bisexuality and homosexuality.

Our Western, Judea-Christian tradition has always idealized the nuclear family, and accepted the necessary concomitants of that social unit: sharply-defined sex roles, "ownership" of children by their parents, and the transmission of wealth through the family unit (traditionally, through the male line). As we are all well aware of by now, the opponents of the women's movement and gay rights use the "defense of the nuclear family" as a rallying cry for their repressive platforms. But if the nuclear family is so fragile a struc-

ture that it needs a "defense" built upon the oppression of people outside its protective walls, is it perhaps an artificial thing, a temporary eddy in the tide of history?

Just as modern medicine tends to underestimate or ignore the effects of diet, working conditions and the presence or absence of emotional support on a patient's health, so theories of sexual/affectional behavior often ignore the wider economic and social pressures that shape that behavior, focusing instead on individual histories and clinical evidence. The growth of holistic health theory and practice is an improvement in the area of health, but the development of an equivalent discipline in the study of sexuality has not yet begun. Mattapoisett can be regarded as a sort of "unified field theory" of human behavior. It's up to us, members of the 20th century, to decide whether we believe in "Mattapoisett", value it, and can work to bring it about.

Reviewed by Jim Barnes

Movie Review

"Why Not"(Pourquoi Pas) is definitely a movie to rejoice about. The story involves the intimate relationship among two men and a woman who later on increase the original three to four by including a second woman into their "family".

The movie is a mixture of comedy and drama and shows great sensitivity and naturalness in portraying the relationships of the main characters. They fight, they laugh, they love, they struggle, they care in realistic and very tender ways.

Coline Serreau wrote and directed this wonderful French film which was part of the recent San Francisco Film Festival. If the film gets released for a regular commercial showing in San Francisco, be sure to see it.

Harriet Leve

HETEROSEXUAL INTERCOURSE & HOMOSEXUAL ACTS

by Katherine K. Yates

(This article is excerpted from an u published paper written in October, 1977, at Antioch College West. Due to space limitations, we have had to omit the "raw data" i.e., the responses to each question. -- the Newsletter Committee.)

The following study compared the attitudes of two populations, the first responding in 1969, the second in 1976. Data was collected from a questionnaire designed by the National Sex Forum and originally used by the President's Commission on Obscenity and Pornography in 1970. The 1969 group in this study is the same population analyzed by the Commission. The individuals comprising both groups came from participants in the National Sex Forum's training courses on human sexuality. The 1969 group consisted of 199 respondents, the 1976 group of 195. Both responded to the same questionnaire. Of the 32 questions pertaining to sexuality, 5 were selected for analysis.

In the 1969 group, there were 117 males and 82 females. In the 1976 group, there were 95 males and 100 females.

Both groups were comprised largely of students and professionals, and included seminarians. The majority had completed graduate school or professional school. In general, they perceived themselves as liberal, were well-educated and sexually experienced.

In 1969, 59% of the respondents were male, 41% female. In 1976, 49% of the respondents were male, 51% female.

In 1969, 11% of males and 20% of females reported never having intercourse. In 1976, 6% of males and 4% of females reported never having intercourse.

In 1969, 50% of males and 20% of females reported having a homosexual contact at some point in their life. In 1976, 42% of males and 31% of females reported this.

In 1969, 34% of ALL respondents reported they find the idea of same sex activity somewhat or very attractive. In 1976, 50% of ALL respondents reported this.

The percentage of females finding the idea of lesbian acts either somewhat or very attractive jumped dramatically from 1969 to 1976 (30% to 61%; $p=0.0000$ at the 5% level of significance). The shift for the males falls just short of being significant at the 5% level ($p=0.0548$).

The percentage of females who ever tried lesbian acts also changed significantly, increasing from 19% in 1969 to 31% in 1976 ($p=0.0435$). And they enjoyed it more, increasing from 49% in 1969 to 75% in 1976 finding lesbian acts either somewhat or very enjoyable ($p=0.0001$). For the males, the change was not significant in either case.

Finally, the numbers of females who never tried lesbian acts but think they will increased significantly from 13% to 34%.

Men vs. women:

In 1976, significantly more females than males found the idea of same-sex activity either somewhat or very attractive (61% vs. 37%; $p=0.0001$).

In 1969, significantly more males than females had tried same-sex acts (39% vs. 19%). By 1976, the difference between them was no longer significant (42% vs. 31%; $p=0.0582$).

Again, in 1969 the numbers of men who enjoyed same-sex activity either somewhat or very much was significantly greater than the women (71% vs. 49%), but by 1976 they were equivalent (75% and 75%).

Both in 1969 and 1976, a significantly higher percentage of females than males reported that they would try same-sex activity sometime. Interestingly, the 1969 figure for the females is greater than

either the 1969 or 1976 figure for the males. A closer look at this discrepancy revealed another interesting statistic: in 1969, 69 males reported never having tried homosexual acts. In 1976, 54 males reported never having tried it.

A possible explanation for this difference between men and women, and for the shift for the men, is that heterosexual-identified males tend to be more homophobic tha heterosexual females, and that this tendency has increased for males while decreasing for females over recent years.

Analysis of women's responses by age:

The questionnaire divided ages into five groupings: 1=under 21, 2=21 to 34, 3=35 to 49, 4=50 to 65, and 5=over 65. The following figures are the actual number of females, not a percentage.

As would be expected, the women who have tried lesbian acts tend to be older (35 to 65), no doubt the result of simply having been around longer. What is of interest, however, is the even distribution of responses by age to all other questions. This suggests that the changes in attitude towards lesbian acts has not occured predominantly among the younger generation, but unilaterally across all ages of women.

CONCLUSION

In the past decade, one major general change in American sexual attitudes has occured, and this has been among women with regard to lesbian acts. They have become significantly more open to thinking about it, thinking of trying it, trying it, anf finding it very enjoyable when they do. Men have not shown this change; however, eight years ago they were much more open tc the idea than were women, so in essence the shift among women has simply closed the gap between the sexes on this issue. There has been no significant change among either the men or the women regarding heterosexual intercourse. Among heterosexuals who have never tried same-sex activity, far more women than men are now receptive to trying it someday.

What now seems to be happening is that once women are given permission to acknowledge interest in same-sex acts, it is easier for them to do so than for men. This may be partially due to residual feelings that women still are not as sexual as men, so homosexual contact between them is not as sexual, and therefore as sinful. Additionally, women have always had permission to touch each other, whereas men have not (again, probably the result of the myth that men are sexually supercharged while women are not sexual at all. So while it is safe, therefore, for women to touch each other, men in the same situation might become aroused in spite of themselves). And because they have been touching each other all along, physical contact with someone of the same sex, regardless of how it is defined, simply is not as threatening to them as it is to men.

BISEXUALITY

The only way to determine from the questionnaire used whether an individual was bisexual or not was by the particular constellation of responses given to the entire set of questions. Therefore, a bisexual was defined as one who reported having thought of both heterosexual and homosexual acts, found the idea of both very attractive, had tried both, and enjoyed both very much. Unfortunately, the data from the 1969 group was not available in a form possible for doing individual analyses. For the 1969 group, 11% of the males and 8% of the females gave this specific set of responses. (Only one female in the 1976 group appeared to be gay. 6 to 7 % of the males did, not significantly different from the theoretical national average of 10%.)

One final comment should be made concerning the nature of the populations in both groups. Since these are people who have decided to learn more about their sexuality, they must be viewed as being more progressive on the subject than the average American would be. However, it is historically the nature of this country to eventually absorb into its mainstream the ideas and practices of counter-culture movements. The individuals in this study are part of such a trend, so it is in all likelihood only a matter of time before these views reflect those held by the majority of people in this country.

Wanda O. Cooke

Potluck/party

There will be a potluck dinner/ partyon Saturday, November 18 from 7 to 11 pm at the Bi-Center, 1757 Hayes St. in S.F. Please bring food and liquids to share. A donation of $1.50 for members and $2.50 for non-members will be collected.

East Bay Potluck

There will be a potluck in Berkeley on Dec. 9 (Sat.), from 7-11 pm. The address: 2207 Haste St. (near Fulton). A donation ($1.50 for members, $2.50 for nonmembers) will be requested.

Women's Parties

There will be two women's parties at the Bi Center, 1757 Hayes St., on Fri., Nov. 24 and on Fri., Dec. 15 from 9-12 pm. Please bring munchies & liquids to share. A donation of $1.50 for members and $2.50 for non-members is requested.

Men's Party

There will be a men's party at the Bi Center, 1757 Hayes St., on Fri., Dec. 1 from 9-12 pm. Bring snacks and liquids to share. A donation of $1.50 for members & $2.50 for nonmembers is requested.

GREEK FOLK DANCING!!

Nov. 13 and Dec. 18 at Mandala, 622 Taraval in San Francisco. Meet at 8 pm with $2.00 admission (dance lesson included). Leader - Bruce Cowen.

Urban Walk

...and brunch - Dec. 3. Meet at Beyond Expectations, 3613 Sacramento St. for brunch at 11 am. Afterwards, see the Victorians around Alta Plaza with history, house types and architectural embellishments explained. Leader: Bruce Cowan.

An Evening of Film

Films exploring people in general and sexuality in particular will be shown Sat. evening, Dec. 16, at the Bi Center. The filmmakers responsible for the films will be present to participate in a discussion of the films. The $3.00 donation ($2.00 for members) will go to cover costs and to supplement our treasury. Refreshments will be "on the house". Doors will open at 7:30 pm with the films shown between 8 and 10 pm. We urge you to arrive before 8.

MOUNTAIN MOVING DAY!

Getting in Touch with Personal Power in Relationships

A day devoted to: exploration of your own feelings of individual power or powerlessness and centeredness, or lack of it, as you relate to others.

We will explore: the ways we feel powerful or powerless in our significant relationships

how we give up power or hold on to it

ways to get in touch with our internal sense of personal power

how to bring that sense of centeredness into our important relationships.

Through techniques such as relaxation and guided imagery, role playing, movement, centering exercises, and small-group discussion, participants will have an opportunity to examine patterns in their ways of relating, explore and share feelings with others, and perhaps try out some new behaviors in a safe, supportive environment.

Cost: $12.00 for members of the Bi Center, $15.00 for nonmembers

Time: 9:30 - 4:30, Sat., Dec. 2, 1978

Led by Marilyn King:

Marilyn has a PhD in Social Psychology and has had extensive experience leading groups in sexuality, assertiveness, conflict management, power, communication, life planning and other related topics.

For more information, call 431-5513.

Preregistration is essential. To preregister for the workshop, send a $5.00 deposit or the entire amount to Marilyn King, 625 Ashbury St. #12, San Francisco, 94117. Deadline for preregistration is Nov. 21.

This workshop will be held at the Bi Center, 1757 Hayes St., San Francisco.

Community Bulletin Board

OFFICE HOURS

The office hours at the Bisexual Center are 4 to 7 pm on Tuesdays and Thursdays. The address is 1757 Hayes St. in San Francisco.

** groups **

Our Tuesday night drop-in rap group's emphasis is on getting to know one another in a casual rap rather than getting into "heavies" which can only be dealt with in on-going groups. If you are interested in knowing more about the Bi-Center and meeting other people, drop in on an Tuesday night at 7:30 pm.

The Bridge, a growth center on the Stanford University campus located at 640 Campus Drive, sponsors a drop-in sexual awareness support group for bi, gay and straight people (open to everyone, whether Stanford-related or not) on Wed. evenings from 7:30 to 10:00 pm. Please call (415) 497-3392 for further details.

The Pacific Center, a gay community center in Berkeley located at 2329 San Pablo Avenue, holds a married bi/gay men's open rap group (for those in heterosexual marriages) every Wed. at 8:00 pm and a bi women's open rap group every Thu. at 7:30 pm. Please call (415) 841-6224 (or toll-free from some parts of S.F.- 444-5555) for further details.

Prometheus, a growth center in downtown Palo Alto located at 401 Florence Avenue, is having three events relating to human sexuality. On the weekend of Nov. 4 & 5, there will be two one-day workshops for people of all sexual preferences and lifestyles; on Wed., Dec. 6, there will be a lecture and discussion group (for men only) on male sexuality - stereotypes, realities, and expectations. Please call (415) 328-6137 for further details.

WORKING COMMITTEE MEETINGS

There will be working committee meetings on the third Wed. of each month; on Nov. 15 and Dec. 20 at 7:30 pm at the Bi Center, 1757 Hayes St., San Francisco.

Newsletter Meetings

Our newsletter is a bulletin board, a forum for ideas and opinions and a journal of information on sexuality and related topics. Working on the newsletter committee is one good way to meet new friends and to find out how the Bi Center works. We need your help to keep our newsletter at its present high level of quality. Drop in and lend a hand! All meetings are at the Bi Center, 1757 Hayes St., San Francisco.

Planning - Wed., Nov. 29 7:30 pm
Layout - Sun., Dec. 10 11 am - 4 pm
Pasteup - Sun., dec. 17 11 am - 4 pm
Mailing - Thu., Dec. 21 4 - 7 pm

See you there!

On Sun.,Dec. 31, from 9:00 pm 'till whenever, the BiCenter will join with San Francisco Sex Information for an incredible New Year's Bash at the Bi Center, 1757 Hayes St. in S.F. (using both floors of the building). A $4.00 donation will be requested. Please bring goodies and liquids to share. Party favors will be provided.

BI-MONTHLY CALENDAR 1978

NOVEMBER

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5 SEXUALITY WORKSHOP p.10.	6	7 ♀+♂ Bi Rap p.10	8	9	10	11
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10 NEWSLETTER LAYOUT p.10.	11	12	13 SEXUAL SUPPORT GROUP p.10. MARRIED ♂ Bi-GAY GROUP p.10.	14	15 WOMEN'S PARTY p.9.	16 EVENING OF FILM p.9.
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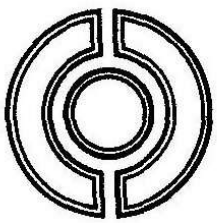
24 NEW YEAR PARTY p.10. 31	25	26	27	28	29	30



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NOV. 1978

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Counseling for alcoholics &/or people in relationships with problem drinkers.
1287-89 Eleventh Ave., San Francisco, Ca. 94122 386-3005

BOOK

Women Loving by Ruth Falk -A sensitive book on bisexuality. Thousands have written it has been the turning point in their lives; many have written it was their Bible when they came out. Send $8.00 postpaid to: Womyn, 2532B Cedar, Berkeley, Ca. 94708

COUNSELING

Omaha Consultation Center, Inc. Psychological Services Center.
2717 South 88th St., Omaha, Nebraska 68124 (402) 397-4880
Bi rap group first and third Friday each month. Call and ask for Ellie or Dr. Spiers.

Operation Concern: Pacific Medical Center - Counseling for gay people and their families.
2483 Clay St. at Fillmore, San Francisco, Ca. 94115 563-0202

Chris Sanders - Counseling/Teacher co-counseling classes
1226 Marin Ave., Albany, Ca. 94706 527-5013

EDITING

JoAnne Lohse - Writing, editing, proofreading, organizing, compiling written material including reports, research and proposals.
27 Wilson St., Daly City, Ca. 94014 755-0524

ELECTRICIAN

Paul Patterson - Electrical wiring and light plumbing 824-3379

FLORIST

Postag's Florist and Gifts 5619 College Ave., Oakland, Ca. 94618
(415) 653-3430 or nights (415) 932-2282

HUMAN GROWTH AND POTENTIAL

Laurence Hall - Biofeedback training and relaxation. 1234 Rhus St., San Mateo, Ca.
(Equipment in San Francisco) 345-3466 between 7-9pm and weekends

Jealousy Groups - 8 week therapy groups. Co-leaders: Maida Cohen, M.A., M.F.C.C. and Marcy Adelman, M.A. Fees on a sliding scale. For more information call Maida at 526-7850

Marilyn King, Ph.D. - Workshops in assertiveness, conflict management, life planning, sexuality, power, stress management, communication.
625 Ashbury St. #12, San Francisco, Ca. 94117 431-5513

The Turning Point - Kent R. Larrabee, Coordinator Human Growth Center
3023 Cedar Ave., Philadelphia, Pa. 19143 (215) 472-7131 (OVER)

Eugene R. Valeboa - Therapeutic massage and bodywork
1028 40th St., Sacramento, Ca. 95819 (916) 456-9516

PSYCHOTHERAPY

John Clay, M.S.W. - Psychotherapy, professional confidant. Individuals, couples, groups. Style influenced by Jung, Gestalt and Maslow. Offices in East Bay and San Francisco.
769 El Patio, El Sobrante, Ca. 94803 223-6438

Win Schachter, Ph.D. (Clinical Psychologist) Psychotherapy, consulting.
144 Alpine Terrace, San Francisco, Ca. 94117 (415) 387-2315

SEX EDUCATION

Marcia Herndon, H.W.M. - The Prosperos - educational and counseling organization emphasizing androgyny and sexuality. 1165 Broadway, Apt. D, Alameda, Ca. 769-9325

Dr. Margo Rila and Dr. David Lourea - sex education, research and counseling
Box 99054, San Francisco, Ca. 94109 647-0499 or 626-9661

SEX INFORMATION

San Francisco Sex Information - non-profit community switchboard with trained volunteers to answer questions and make referrals 665-7300

SEX THERAPY

Carol Small - Surrogate sex therapy for men or women.
P.O. Box 9404, Berkeley, Ca. 94709 548-KISS

SKIN CARE

Skin Zone - "The most varied pantry of the New Age skin and hair care"
531 Castro, San Francisco, Ca. 626-7933

TAX PREPARATION

Chris Sanders, 1226 Marin Ave., Albany, Ca. 94706 527-5013

TRAVEL AGENCY

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100 Pine Street, Suite 1340, San Francisco, Ca. 94111 956-1660

VIBRATOR STORE

Safari Growth Studio - A unique collection of vibrators, books, natural lotions, sponges, clay facials, et al. 2004½ Guadalupe, Austin, TX 78705 (512) 472-6828

WOMEN'S ISSUES

Plexus - Bay Area women's newspaper. Monthly news, reviews, features, calendar on women and feminist events. Subscriptions are $5 a year.
2600 Dwight Way, Room 209, Berkeley, Ca. 94704 (415) 841-2476

SISTER - Women's sexuality organization. Education and counseling.
100 N.E. 56th, Seattle, Washington 98105 522-8588

The Women's Connection -A book of 100 discount coupons from woman-owned businesses, available in December. The perfect holiday gift. Pre-publication price of $6.00 (includes postage). Books ordered after December 1 are $8.00. Order from: Woman's Connection, c/o Harriet Lewa and Jan Zobel, P.O. Box 31729-S, San Francisco, Ca. 94131. (415) 841-6500 ext. 493

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